THE

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE LION, THE TIGER, AND THE SERPENT.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

The lion that carries Durga's form divine
  Now shines in light before my inner eyes.
  The Bengal tiger's roar within me dries
My coursing blood and makes a vision shine
Upon my mind of a skin sleek and fine
  Striped gold and black which in swift enterprise
  With speed doth bound with cruel light in eyes
Which seek life's jewel in the body's shrine.
And there a serpent's smooth and glittering form
  Doth speed through grass with soft and sinuous grace
  And bearing unto all the gift of death.
Enough. I turn from these that commit harm
  And havoc through the swiftly-moving days.
  My soul in love and peace rejoiceth.

There will be no issue of the "Hindu Message" next Thursday (October 21) on account of the Sarasvati Puja holidays and the next issue namely that of the 28th of October completes the current volume. As November commences a fresh year subscribers whose subscriptions expire with the current volume are requested to remit their subscriptions for the new year by money order to the Manager. Owing to the refusal of the Post office to accept unregistered V. P. packets an unnecessary additional expense of 2 as. will be incurred if we send the journal by V. P. P. and hence the above request.

MANAGER,
The Hindu Message.

Great Thoughts.

Reputation helps to make character. To be continually telling a boy that he is a bad boy is more likely to make him worse than better. To give a class the reputation of being the "worse class in school," and to keep noising it abroad, is not likely to raise the moral tone or discipline of the class. A man who has served out a term in prison for crime finds it hard to show himself trustworthy, because nobody trusts him. His reputation as an ex-prisoner clings to him, and, unless he is exceptionally strong of will, reform seems hopeless to him, and he sinks back to the level to which his bad reputation has been depreciating him. As the character of others depends largely upon their reputation, we should be careful how we handle that reputation.

A Persian fable says a gourd wound itself round a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years," was the answer.

"A hundred years and no taller! Only look; I have grown as tall as you in a fewer days than you can count years."

"I know that well," replied the palm. "Every summer of my life a gourd has climbed up round me, as proud as thou art, and as short-lived as thou wilt be."

We may think life has grown only sordid and hard, a mechanical round of uncongenial tasks; but God never intended it should be that. Somewhere, in each busy day, there is always the song if we will but listen for it.

Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury; a jest an insult; a small peril a great danger, and a light sickness often ends in death by brooding apprehensions.

Events of the Week.

Despite all protests and appeal the Government of Great Britain and Ireland continues to stick to its determination to let the Lord Mayor of Cork die. The real reason for this policy is revealed in two utterances made by Messrs Bonar Law and Lloyd George evidently in reply to the statements made by the Sinn Feiners to the effect that four hundred of the Irish Police signed a memorial threatening their resignation if the Government gave way. Mr. Bonar Law said that if the Lord Mayor were released the whole machinery of the law in Ireland would be brought to nought and Mr. Lloyd George said that the effect on the moral of the Irish Police would be disastrous. If it is true that the threat of resignation has led to the adoption of this policy it suggests that the Government is determined to stick to its course of action not because it is convinced of its wisdom on a long and broad view but under the dictation of servants who, though indeed sorely tried, are not therefore entitled to settle for the British Government their question of policy which is of supereme importance. As the 'Manchester Guardian' says 'the evil consequences which the death of the Lord Mayor would inflict on the hopes of reconciliation with Ireland are incalculable and after all that is still or should be one of the principal objects of British statesmanship. As it is, the military terrorism in Ireland is growing worse every day and the authorities seem to take no step whatever to put an end to it.

* * *

Mr. Balfour has asked the member-states of the League of Nations to provide at once the sum of £ 250,000 for sanitary measures in Eastern Europe. It is not generally realised that Europe is faced with a Russian invader far more dangerous than Bolshevism in the shape of typhus which is now all over Russia. By throwing industry into chaos and causing famine in the towns the Bolsheviks have left the miserable population a prey to this dreadful disease which is accentuated by hunger and want. The people fleeing from the terror have carried the disease into neighboring contries and the invading Bolshevik armies have also spread the infection. Hence it is that Mr. Balfour pleads for instant action before the winter sets in.

* * *

The Government of Burma have pointed out that the authorities in the Straits Settlements require passports or certificates of nationality from the travellers seeking to enter the Settlements and that travellers from the Madras Presidency intending to go to the Straits Settlements via Rangoon fail to provide themselves with the necessary passports or certificates of nationality before leaving Madras. They then ask the authorities in Rangoon to give them passports or certificates, but as those authorities can have no knowledge of travellers from the Madras Presidency they are obliged to refuse the request, and the travellers are unable to proceed. All travellers intending to visit the Straits Settlements are therefore warned that before leaving Madras, they should provide themselves with passport or certificate of nationality signed by a competent authority i. e., the Secretary to Government, Home Department or the Collector of Madras or the District Magistrate.

* * *

The Government have sanctioned as a tentative measure the following temporary staff to assist the Curator in the printing and publication of the important Sanskrit manuscripts collected and preserved in the Government Oriental Manuscripts Library:—

One Assistant Editor, Rs. 100 per mensem.
Two Sanskrit pandits, Rs, 50 per mensem each.
Two pandit copyists in Sanskrit, Rs. 30 per mensem each.

The manuscripts are to be published in a series to be called "The Madras Government Oriental Manuscripts."

* * *

A foolish rumour is being circulated in the bazaars and railway carriages to the effect that the District Magistrate of Meerut prohibited a politital meeting, that troops were called out to assist him, that British and Indian troops fired on each other and that many people were killed and injured. There is no truth at all in this rumour. No report of the alleged incident seems to have appeared in any responsible newspaper in India. Further the Commissioner of Meerut has written to say that no meeting was prohibited; no troops were ever called out to disperse any crowd, nor did any British and Indian troops fire upon each other. Yet many ignorant people have been persuaded to believe this false and foolish story. People should take warning by this example and be slow to believe the many foolish rumours which are circulated in the bazaars and in the railway carriages.

* * *

We are glad to learn that the Reception Committee at Nagpur has by a large majority elected Mr. C. Vijiaraghavachariar of Salem, President of the National Congress to be held next December. The ensuing Session is an unusually important one, and it is in the fitness of things that so ardent a Congressman, and a veteran public worker of such conspicuous ability and patriotism as Mr. Vijiaraghavachariar should fill the office of President. The duties of the office are likely to be very arduous in view of the unsettled conditions of the political atmosphere, and it would require all the tact, patience statesmanship and steering skill which the President elect can bring to bear in the discharge of his duties, to render the ensuing session of the Congress, a happy and memorable one.

* * *

Mr. C. Y. Chintamani makes the following notable statement of his political faith:—"I am among those who are convinced that the constitutional reforms embodied in the Government of India Act of last year, while far from being perfect, mark a substantial advance over present conditions, give us vastly increased opportunities of promoting the well-being and advancement of the people if we but know how to take full advantage of them, and, if worked in a spirit of reason and with a sense of responsibility, will prove to be a sure means of our attaining full responsible Government in the not distant future. It follows that I profoundly disbelieve in the policy of "Non-Co-operation." Politics being in my view much more the art of methods and results than an abstract science, I am concerned less, with any possible defence of the "principle" of Non-Co-operation than with its feasibility and its expediency in the interests of the country. On the latter point there is no doubt in any corner of my mind. If it fails, as I have no doubt it will, we shall cover ourselves with ridicule. In the unlikely event of its success the administration will be paralysed and chaos will result to the detriment of the people themselves. Ordered progress, not attempted short-cuts to the goal, will produce the wished-for result. This has been the policy of the Indian National Congress, it is the policy of the National Liberal Federation of India. To it we owe what advance we have made during the last forty years, while the repressive laws and their stern administration, of which we justly complain, have been the bitter fruit of occasional deviations from that proved policy on the part of a section of our over-zealous countrymen.

* * *

Notifications have been published directing that under Section 9 sub-section (1) of the Madras Village Courts Act 1888, as amended by Madras Act II of 1920, Panchayat Courts shall be established.

(1) in 30 villages in the Ramnad District,
(2) in 19 villages in the Guntur District in addition to those already established in 51 villages in the district, and
(3) in 17 villages in the Nilgiris District.

* * *

The Government have extended the privilege of electing its President to the Coimbatore Taluk Board and the Ongole Taluk Board.

The Hindu Message

The Non-Brahman Conference.

By Prof. K. SUNDARARAMAN M A.

We are glad to express our *general* sympathy with the aspirations and demands of our "Non-Brahmin" brethren as expressed in the proceedings of the Conference recently held at Negapatam. From the beginning of this journalistic venture of ours we have never wavered in expressing our hearty concurrence with the idea that our Non-Brahmin Communities in South India have undeservedly fallen behind in the race for certain kinds of secular advancement on modern lines. In fact, more than thirty years ago,—at a time when Nair's and Chettiar's voices, or indeed those of any other loud-voiced agitator and denouncer of Brahmins and their sins, were never heard of—we came forward to express views similar to those now echoing from a hundred platforms. Our views were proclaimed in one of the early issues of 'The Indian Social Reformer' then published in Madras, and our former contribution was recenly extracted in the columns of the *weekly* "Non-Brahman," now defunct, after a brief career of service in the Non-Brahman cause. Our views then were ignored, either because they proceeded from a non-'Non-Brahman' or because they were considered narrow-minded and sectional in an age when men's minds were freely agitating the questions of early marriage and widowhood. But we felt then, as almost all our Non-Brahman brethren do now, that in intelligence and energy there is no difference between the Brahmins and non-Brahmins in South India. Feelings run high in these days. But all who can rise above the clap-trap of the moment know well that both Brahmins and non-Brahmins, whether in South India or North India, belong to the same race,—the race of the Bharatas which has given its name to this continent, known from the remotest times as Bharata-Khanda. We have recently shown in these columns that the so-called "Aryan race" is a myth, and that Aryan is a term rightly applicable only to the religion of the Vedic Rishis. Racially the people of India—of Bharata-Khanda—are all akin and can only be called Bharatas, whatever be their spoken languages or dialects. Hence, we find that the same mental and moral characteristics are found among all classes and sections of the Indian population,—not to insist also upon the fact that the physical features most frequently prevailing are those of the 'dolicho-cephalic' variety of the human species. If, therefore, our non-Brahman brethren in South India have not been prominently figuring either in the university lists or the ranks of our army of quill-driving official magnates, it is certainly not due to any lack in them of qualities found among the Brahmins. The truth is that our new system of English education and our new emasculating system of examinations—both imported by our British rulers for our benefit (or ruin, rather) from their own country—have proved uncongenial to all in South India, and especially to our non-Brahmin brethren. They may not agree with us when we say that this has not done them much harm. We can at least say, and we do say in all sincerity, that it has ruined the Brahmins physically, morally, spiritually beyond possibility of recovery. We trust that, in availing themselves of the present opportunity to push forward their undoubted claims for advancement in the public service, our non-Brahmin brethren will endeavour their best to free the prevailing system of alien education of its two pernicious features,—chiefly the foreign medium of instruction and the brain-benumbing system of examination. These are the Moloch and Belial at whose sanguinary altars the finest flowers of our South Indian youth are being offered as victims. Let us express the hope that, while our non-Brahmin brethren are able to secure their legitimate share of the loaves of office, they will avoid those snares and pitfalls of modern education to which the Brahmins have fallen a prey, almost beyond hope of redemption.

Rao Bahadur Mr. Venkata Reddi Naidu is often found to express strong language, and several others do the same, against the Brahmins as a community,—viz., that the Brahmins form an oligarchy who have inflicted "the wrongs of ages" on the non-Brahmins and have recently substituted themselves in the place of the British rulers of the land. He and others speak of the tyranny of the Brahmins,—tyranny, political, social, religious, economical, &c., &c. Where is the need for all this perversion of history, past and present? The Brahmins were till within a half-a-century ago poor beyond all conception. They generally devoted to learning or priestly functions, and only in rare cases rose to high public offices and honours. Even as our Pandits and Purohitas are poor to-day, so were they in the past! It is the new state policy, introduced by the English, of bestowing offices on men who passed University examinations, that brought the Brahmins into prominence. Many also have gained wealth and prominence as lawyers. It is in regard to these matters that non-Brahmins have legitimate grounds of complaint and are entitled to the redress which they seek. Soon they will also have the remedy in their own hands. For, they will, we trust, secure most or all of the seats in the new Councils and thus be in a position to dictate the new policy of the state in all matters of adminstration and legislation. Hence, they can afford to be magnanimous and just in their treatment of the Brahmins.

Mr. Venkata Reddi Naidu and others use against the Brahmins the language of the mediaeval crusader marching against the infidel hosts in possession of the holy places in Palestine! "The oligarchy of caste," "the pretensions of hereditary priestcraft," &c., are largely drawn from the resources of his and their spacious imagination. No doubt, the Brahmins are assigned certain priestly functions, but they never or rarely performed such functions in relation to any castes below the Kshatriyas. Usually, they officiated only where Brahmins performed yajnas, with the aid of the ruling and richer classes of the community. Such sacrifices were invariably meant to be for communal or national benefit, and not for any purely individual or sectional advantage. The non-Brahmins, equally with the Brahmins, were under the spell and influence of pre-modern ideas and institutions.

Where all were equally responsible, it is nothing but historical blindness or prejudice to blame the Brahmins alone. What the future may have in store for the Brahmins, or the non-Brahmins, or for others, time alone can show. We, as modern representatives of our community, do now wish well for the advancement of our non-Brahmin brethren, on lines for which they have for some time been agitating. We think they have a just grievance, and they are also in a position to help themselves on account of their numbers, quite as much as by their power of organisation and self-help. But we do not understand why they should indulge in meaningless slanders and historical misrepresentation directed against those with whom their social or religious relations have always been, and now are, cordial. The maintenance of such cordiality and unity between Brahmins and non-Brahmins is needed in the future for the social happiness and religious strength of the Hindu community at large. Why should men, intelligent men, good men and true, behave as if they are mere political hucksterers and self-seeking bosses engaged in an electioneering campaign of blind partisanship? The edifice of Aryan religion has been built up and maintained by the loving adhesion and devotion of men of all castes in India. Let our non-Brahmin brethren secure all the offices and emoluments in the future of the Indian state, even to the exclusion of all and every one of the Brahmin community. But let us all unite together in a common service of love and devotion towards the "most sublime philosophy and the most satisfying religion" of the Veda which has been handed down to us to guard and preserve by our ancestors of a thousand or more generations past, in fact from the dawn of creation.

Notes and Comments.

The next section of Part I of the two Misras' work on Hinduism deals with the "Five Natural Epochs of Hinduism." These periods they designate by separate names, and assign to each a beginning and a close: Their divisions and dates are as follows:—

1. The pre-Vedic period from time immemoral to 4000 B. c.
2. The Vedic period (4000, B. C.—500, B. C.)
3. The Buddhistic period (500, B. C.—800 A. D.)
4. The Pauranic period (500 B. C.—1000, A. D.)
5. The Present period (1000 A. D. onward).

We propose to deal in this issue with the authors' introductory remarks in this section and with what they call the "Pre-Vedic period." In the first place, they inform us: "We hold that the Aryans migrated into India about 6000 B. C., but Vedic hymns began to be composed about 4000 B. C. when they had practically forgotten that India was not their original home." The authors thus grant that from the Vedic hymns it is not possible to gain any information regarding their ancient dwelling-place outside India or their migration thence into India. From whence, then do they gather their assurance that they had their home elsewhere and thence migrated into India? They say that this is their view,—"We hold," &c. This is a frank confession that they have no reasons or facts to justify their views. We think they are simply led—blindly led—by the modern comparative philologists who have put forward the theory that there was an ancient Aryan home, and that the Aryan race dispersed from it in different directions—the bulk going West and a small fraction going East, while the ancestors of the modern Parsis and ancient Iranians remained in their original abode which included modern Persia, and the country to the North and East of it. This theory of Central Asia, as the original home of the Aryan race has been found to be untenable, and modern writers on philology and ethnology have often to push the ancient Aryan home more and more West till it has reached the banks of the Rhine and the Danube. The influence of these writers has been felt even by *some* modern Indian scholars, but has been repudiated by others. As we have said, the Vedic hymns themselves,—whatever the period or strata to which they are assigned by modern writers, give not the slightest hint of an original home of the Aryans outside India. Our presant authors must be given one credit at least—viz, that they are candid enough to allow that, when the Vedic hymns "began to be composed about 4000 B. C. they (the Aryans) 'had already forgotten that India was not their original home.' There is not the slightest foundation, however, for the assumption that India was not the original home. If at all the Aryans emigrated from their original home, and if there is no evidence,—literary or historical—of their having migrated into India, they might as well have migrated from India Westward as from Central Asia or some other land adjoining it in the West. We think the Vedic hymns are our best source of information,—the best and most authentic we have. No reference to any migration of Aryans in India is to be found in them, and they always refer to the Himalayas as a 'Northern geographical feature permanent in its impressiveness on their minds and emotions. Further more, we have already shown in these columns that the so-called Aryan race is a pure myth. The Aryan is a purely religious designation, as we can gather from the Vedic hymns in which they are distinguished from the Dasyus who worshipped phallic divinities and fetishes quite different from the Supreme Being and the Devas who preside over the elements and forces of nature.

* * *

The authors have given no reasons why they have ignored or abandoned the Aryan idea that the Vedas are either the eternally living sounds constituting words and sentences which teach us the truths concerning the knowledge which is beyond the senses and intellect, or the direct teachings and revelations of the Supreme Person and Being to man concerning the same. In the Bhagavad-Gita (XV. 15), Sri Krishna informs us that he is the composer and knower of the Vedanta and Veda, and that the object of the Veda is to proclaim the true knowledge concerning Him. We do not think that the authors are aware of the fact that the Vedic mantras can be "sensed" and known to say if we had Rishis. In the Apastamba-Dharma, a work composed—even according to Western schclars—in the third century, B. C., the author tells us that the birth of Rishis had ceased in India because the rules of Brahmacharya had long ceased to be observed in India in the relations subsisting between the Guru and Sishya. If those rules are revived and strictly practised today, the Rishis will surely re-appear again as 'Mantra-drashtas.' Then we will realise, and then only, that the eternal existence of the Vedas is a part of the eternal order of the Universe coming successively into manifestation and passing into Non-manifestation at the divine will and pleasure during the periods known as srishti and pralaya. The Vedas are *anantah*, endless in number; many, too, once known, have not been preserved and so passed into oblivion. The Vedas are known as *sabda-pramana*, or *apta vachana*,—they are not written or printed books. Their object is to teach us the truths of the supersensuous world and to lead us beyond the bondage of Samsara to the realisation of the Paramatman and the freedom and joy which constitute the oneness of the Absolute Existence. If these truths are to some extent realised our readers will surely see how absurd is our authors' contention that the Vedas "began to be eomposed about 4000 B. C." They will also realise how absurd is the idea that for a period of 2000 years i.e. between 6000—4000 B. C.—our ancestors remained in India without any civilisation and culture.

* * *

Our authors hold that during what they call the "Pre-Vedic period"—lasting for these two thousand years—animism was the chief form of religion." They further say that "the people worshipped trees, rivers, mountains, ghosts, &c., at the time, *before of course the advent of* the Aryans into India" (p. 9). But in the previous page (p. 8) they have informed us that "the Aryans had migrated into India about 6000 B. C." How can it be then said that "before 4000 B. C." (p. 9) is the same as "before the advent of the Aryans into India." (p. 9). The authors give not a shadow of a reason for holding that the Aryan people of India (during the so-called "Pre-Vedic period") were so barbarous, illiterate, and uncultured as to borrow the religion of "animism" from the previous or aboriginal inhabitants of India. If the Aryans after their immigration were so primitive and barbarous as they are assumed to have been by our authors, how would they account for the rising of what they call "the superior civilisation of the Aryans" or "the Vedic culture" (p. 8).

* * *

Our authors hold (p, 8 & 9) that "the Tamil country" received the influence of the Vedic culture "not before it had greatly developed its old pre-Vedic civilisation the effect of which is reflected in the inclusion of Shiva in the Hindu trinity and the elevation of Kali." From what authority did our authors derive the fact that the Tamil people had only slowly developed the worship of Siva and Kali, and that they had previously been only worshippers of fetishes like "trees, rivers, mountains, ghosts," &c? They tell us also that, only because they had developed their pre-Vedic civilisation, the Tamil people were able to secure "the inclusion of Shiva in the Hindu trinity (Trimurti) and the elevation of Kali." Did the Aryans worship no "Trimurti" before that, but had only 'two' Murtis or persons—Brahma and Vishnu? Why? If we are to follow Western researchers, there was a time when the Vedic Aryans had neither of the persons in the "Hindu,' or Aryan Trinity, but that 'Brahmanaspati, Surya, and Agni (three of the Vedic Gods) developed respectively into Brahma, Vishnu and Siva. What ground is there for our authors' supposition that originally Siva and Kali were purely Non-Aryan and indigenous deities? What significance attaches to the well-known fact that Rudra—called also Siva—is elevated to be the Supreme Being in the portion of the Yajur-Veda known as the Rudra Prasna or Sata-Rudriyam?'

* * *

Our authors nowhere speak of the ancient "Dasyus" of the Vedic hymns. Modern scholars—from whom our authors derive so much of their inspiration or information—identify the Dasyus and Dravidians of South India. The Vedas say that the Dasyus are descendants of Visvamitra. Hence, the Dravidians become kin with Aryans. Moreover, both Manu and the Vana-Parva of the Mahabharata include the Dravidians among the Kshatriya castes. How can our authors, then, be right in making a complete racial separation between the Aryans and the people of the "Tamil country" or Dravidians?

* * *

By the way, we must ask why this country or continent was from the most ancient times called Bharata-Khanda. How are we to get rid of the tradition that the ancient people of India are called Bharatas, and of the fact that our own literature in Sanskrit does not know of a whole race called Aryas, irrespective of their rites and religion.

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Social and Religious.

* God and the Universe.

By R. Krishnaswami Aiyar, M.A., B.L.

Introduction.

Philosophers from time immemorial, from the biginning of creation if there was one, have sought to define God but all unsuccessfully; equally unsuccessful have been their attempts to understand the universe; and it will be impudent on my part to try to place before you any satisfactory definition of those two conceptions. To define a thing properly we must first know it completely. If one should attempt to give you a definition without any such complete knowledge, he can mention therein only a few characteristics which *he* understands to be the essentials of the thing sought to be defined: Another may consider other characteristics more essential and embody them in *his* definition. Each of such definers will differ from the other. Both of them may be equally true but neither of them can be exhaustively true. To a true Bhakta or devotee God may seem to be Mercy and Love, to a sinner the Avenger and the Just, to the virtuous the Good and the Giver. All these may be true, but none of the qualities indicated can express or define God in His true essence and fullness. Similar is the case with the Universe. To the pessimist it is all misery, to the light-hearted all pleasure; to the fatalist all chance. None of these is a definition of the Universe, but is a definition only of the stand-point of the definer. To rise above all standpoints is not possible for the limited intellect of man, and it is therefore impossible for us to define exactly what is God and what is the Universe. It is sufficient for our present purpose that we have *some* conception of God, ever so vague and indefinite, and an equally vague and indefinite conception of the Universe. The primary object of this address is to place before you an idea of the relationship between God and the Universe, and if in the course of doing so I am able also to convey you to some impression of the way in which our own ancient system of philosophy has defined them I shall be more than satisfied. I do not intend this to be an exposition of the Ultimate Truths of the Vedanta but only a step towards a right understanding of them at the feet of the Masters.

Our Problems.

2. Existence, as we know it, can be comprehensively and completely grouped under two heads—the perceiver and the perceived, in other words the Subject and the Object. That the perceiver and the perceived are distinct one from the other is shown by the very necessity of a process of perception to connect the two. But this same act of perception shows us that the two are not absolutely distinct but are inter-relative, one to the other. The unravelling of this mystery of the relationship between these two is in truth the goal of all philosophies. What is the Universe that we see around us? Who are we that are seeing it? And why do we see it?

Reason incompetent to solve them.

3. Each human system of philosophy has tried to solve these problems in its own way; but the fact that there are various such systems is itself proof that none of them is completely satisfactory. There is evidently some inherent defect in all human systems of thought that defies all elimination and make the final solution ever elude our grasp. When we profess to determine the relationship between the perceiver and the perceived, we must cease to belong to the category of the perceiver and of the perceived if we want our solution to be correct. If you want to impartially judge a case, you must be neither the plaintiff nor the defendant.

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* An address delivered at the 23rd anniversary meeting of the Vivekasamvardhani Sabah, Tinnevelly.

According to our Sastras therefore the only standpoint from which you can really solve and realise the relationship between the Subject and the Object is when you transcend both. No amount of reasoning can enable you to arrive at such a stage, for all reasoning assumes more or less the stable existence of the reasoning perceiver and in a way the stable existence of the perceived as well. On the other hand reasoning by its very nature will be a hindrance to us in the pursuit of knowledge in that direction where the perceiver and the perceived do not exist as such. If reason then, the supreme and invaluable gift said to be vouchsafed by God to man, is to be of no help to us, it would seem we have really no guide at all. Happily for us Hindus, the Divine Words of the Sruti, the Revealed Veda, come to our rescue and solve our problems for us. In fact such Revealed Words alone in the world can rightly solve them. For those who have no faith in such words but persist in trying to arrive at an independent solution of the problems they will for ever remain insoluble, and the highest truth must ever remain for them the unknown and the unknowable.

IDEALISM.

4. Before we consider the solution given us by the Sruti, it will be useful to understand how the human or man-made systems of thought seek to solve the relationship between the perceiver and the perceived. There are some systems which assume the permanency of the perceiver and seek to analyse the perceived. To them the perceiver is a constant persistent individuality and the Universe is an ever-changing restless mass of phenomena cognised by the former as the objects of his perception. The Universe therefore is made up only of the successive sense-impressions formed on the retina of individual consciousness. In short, the universe is a "bundle of sensations" It has therefore no independent existence without the perceiver. What we call the universe is only a void but peopled with the creations of our own conscious self. These idealistic philosophers are called Jagatsoonyavadis.

MATERIALISM.

5. Another set of philosophers assume the permanent existence of the perceived universe and seek to analyse the perceiver. To them an analysis of what we call the soul shows that it is nothing but a sum-total of successive sense perceptions created by the objects perceived. The perceiver has no independent existence without the perceived. The soul is really a void in its essence but seems to us to be a positive entity because of the uninterrupted flow of successive perceptions of phenomena. Though the water in the river is always flowing and is therefore impermanent and ever changing, do we not give the flowing water the positive name of river simply because this regular incessant succession of water is sufficient to form the basis in our mind of a concrete conception? The river is really a notional entity—not a thing by itself—but becoming the subject of a conception because of the ceaseless flow of water. The soul is similarly only a notional entity—a mere void—but becoming the subject of a conception simply because of the ceaseless though ever changing succession of perceptions of phenomena. These material philosophers are called Atmasoonyavadis.

THE ABOVE SYSTEMS EXAMINED.

6 These two sets of philosophers—the Jagatsoonyavadis and the Atmasoonyavadis—thus try to solve the relationship between the perceiver and the perceived by denying the existence of the one or the other. The fallacies in their respective reasonings are not difficult to find out. If the Universe has no independent existence other than that of the perceiver, the Universe must be a bundle of sensations of the perceiver's own making. The existence of pain, sorrow and misery in the world is incompatible with the creative power thus postulated of the soul, for the soul would never care to create any sensation harmful or distasteful to itself. Again, the rise of similar perceptions in all of us when we see for example a chair—if it is a chair to me, it is a chair to you—shows that the perceptions take their origin as much from the perceived as from the perceiver. This characteristic persistency in each object of perception which keeps it distinct from and unconfused with every other object cannot by any trick of reasoning be made to disappear from the world. Turning to the other set of philosophers, the materialists, we see that the faculty of recollection which connects the past experiences and the present is impossible of reconciliation with the theory of an ever-changing perceiver. A substantial stratum of consciousness over which the successive varying perceptions of phenomena may flow on continuously, leaving the stratum unmodified and unaffected, is an absolute necessity for the existence of the varying perceptions themselves. All flowing water is not a river except when it flows in a defined course over a permanent non flowing bed. These enquiries lead us to two conclusions: *Firstly*, that the Universe perceived has though subject to change, an insistent durability of its own independent of the perceiver; *secondly*, that the perceiver has an insistent personality of his own independent of the object perceived. We come again therefore only to the point from which we started.

THE SANKHYAS.

7. We will take up then a third set of philosophers. They realise this essential difference and incompatibility of the perceiver and the perceived inter se. The perceiver is conscious, unchanging and unchangeable in essence. The perceived is unconscious and ever-changing. All sensation is the result of the contact between these two. All pain and misery, which either follow it immediately or rise later on after a short-lived appearance of pleasure, are only the result of this contact. To eliminate pain and misery therefore from our experience, we must for ever remain solely conscious and unchanging, that is have no sort of relationship with perceived. Alienate yourself completely from the perceived and be simply yourself. The absence of realisation of this distinction is the cause of pain. Once you realise that the perceiver is not and cannot be in any way related to the perceived, you are free from pain and to that end must all activities be directed. This denial of relationship between the perceiver and the perceived, this insistence on their absolute distinctness, is the basis of the Sankhya School of philosophy. But if we analyse this view we will find that our problems are as unsolved as ever. We realise in every day experience that the perceiver and the perceived are interrelated and to say that from the incompatibility of their natures they cannot be interrelated is only a negation of fact, not its solution. This system may be helpful as suggesting a course of training to free ourselves to a great extent from the trammels of the world, but it cannot be sufficient to solve our philosophic doubts or to lead us on to the realisation of the Ultimate Truth.

TRUE PHILOSOPHY

8. All the above three systems are only partially true and therefore also partially wrong. A study of them and of the objections to them will prove to us that there is an aspect of the perceiver which does not depend for its existence on the perceived, and that there is an aspect of the perceived which apparently does not depend for its existence on the perceiver. It is these aspects that are the opposites of each other and therefore incompatible with each other according to the Sankhyas. There is however another aspect of the perceiver and another aspect of the perceived which are dependent on each other, so much so that we are enabled to deny the existence of the one or the other. A system of philosophy to perfectly satisfy us must take into account these two aspects of the perceiver, one of which cannot co-exist with the perceived and the other cannot exist without the perceived, and similarly also the two aspects of the perceived, one of which can-

not co-exist with the perceiver and the other cannot exist without the perceiver. The Vedanta furnishes such an ideal system of philosophy and falsifies the claims of the other systems to solve our problems, and we shall directly proceed to explain it.

ACTIVITY

9. I am now speaking. What does it mean? I am now relating myself to a particular kind of activity called "speech." My speech cannot arise without me. I the speaker *as such* can have no existence without my speech. But all of you will agree with me that when you grasp my speech you do not grasp me, and when you see me you cannot see my speech. That is, my speech and myself have distinct individualities but interrelated to each other. I can exist without my speech. My speech can live long after I the speaker am gone. The connecting link therefore between me and my speech is the act of speaking. What then is this act of speaking? Before I open my mouth my speech is already with me but merged in my capacity to speak. This potentiality of speech that inheres in me is infinite and indefinite. I have the capacity to speak in any language I like and in any pitch that I like. But this infinite and undefined capacity translating itself into kinetic action must be confined to a particular language and a particular pitch. In other words, the act of speaking is a limitation upon my infinite capacity to speak. The act of speaking is also only a manifestation in concrete of the capacity to speak. The capacity to speak cannot exist independently of me. My speech can never come into existence but for my capacity to speak. But I can exist without my speech. Such is the relation between the perceiver and the perceived. I shall give you a few more examples to make my meaning clearer.

QUALITY

10. We all have some conception of electricity. What it is no scientist has been able to define, but all are agreed that it saturates the whole atmosphere and for aught we know it pervades the whole Universe. It is omnipresent, invisible, intangible. How then do we know that it exists? Because we see its activities, as motive power, heat, light etc. We will take one of such activities and analyse it. We have seen an electric spark. The electric spark is not different from electricity, but it is neither omnipresent nor invisible nor intangible. Wherefrom did it acquire its qualities which seem to be the direct opposites of those of the basic electricity? If these qualities did not exist in some form in the latter, how can they be found in its manifestation? If they did exist there how could they co-exist with the other qualities? Here again the explanation is similar to that in our last illustration. Electricity the omnipresent has inherent in itself the capacity to manifest itself in an unlimited and infinite variety of activities. This capacity is not inconsistent with the taking up of a particular form of activity. While it is electricity pure and simple, you can call it neither heat nor light nor motive power, and in a sense you may also call it all these. This infinite capacity, when it ceases to be potential and assumes a kinetic form, is said to manifest itself in action and in this manifestation which is really a limitation upon its infinite scope the same electricity has had to be superadded to it two attributes, quality which gives it the name of electric light and a form which makes it appear, say, circular. This name and this form exist only in the manifestation, but the capacity to take them is in the basic electricity itself. We therefore see that the electric spark is but a limitation of the capacity of electricity, and this capacity is not different from electricity itself, but that electricity can exist without exercising the capacity.

FORM

11. Let us then take the ordinary illustration of a lump of clay. While it is only a lump of clay there inheres in it a capacity to take any form and any name. It may be flattened out and be called a plate. It may be rounded and be called a ball. It may be given a hollow belly and be called a pot. All these names and forms exist potentially in the lump of clay but none of these names and forms is essential for the existence of the lump of clay. These manifestations are not altogether different from the lump of clay and cannot exist without it.

(To be continued.)

Literary and Educational

The Tragedy of the Celestial Mortal.

By M. S. NATESON.

1. Absolutely nothing is known about the existence of the stage in the Tamil land in ancient times. Not one dramatic work has come down to the present generation from the ancient Tamils, in spite of the reference to the drama as a definite classification in the Tamil language. Even with the Sanskrit models before them, it is strange that the Tamil men of letters did not even think of play-writing, much less attempt the task. The absence of ancient dramatic literature in Tamil is an unaccountable mystery; but it is certain that in the absence of definite dramatic literature, there was no necessity for the theatre and the stage never flourished in the ancient Tamil land.

2. But the histrionic art was not unknown to the great Tamil population. There is ample evidence to show that Pauranic stories were staged in the streets under small sheds or in the open air. Such street plays exist even today in most of the villages where modern civilisation has not yet penetrated. In cities and towns, where most of the people are educated and which consist of a high, a middle and a low class population, the stage is an indispensable amusement and the old street plays of villages appear crude, rustic and barbarous. Theatres came therefore to be built on western models and the staging of old stories was encouraged, leaving out the obvious and the manifest crudities.

3. A certain set of technical rules and a definite traditional order of presentment were found necessary to give an individuality to the stage. As there was no continued and living tradition in the Tamil stage, the Tamils had to find their necessary materials from the Sanskrit dramas. The institutions of Sutradhara, Vidushaka and Kanchuki, the Nandi and the Bharatavakya, the aerial route, &c., &c., are necessarily borrowed from the Sanskrit.

4. It was but some forty or fifty years ago that the stage had its origin in the Tamil country. The famous and the ever-memorable Kalyanarama Aiyar of Trichinopoly was the father of the Tamil stage. He followed the classic models of the Sanskrit very closely and kept the dignity of the stage at a very high level. In spite of the poor and crude staging materials, the social dignity of the stage and artistic tastes he kept at a high water-mark. Since his time, innumerable have been the actors and actresses that have figured on the Tamil stage though none has come to his level. This is due to the deterioration in taste—artistic and social—that the aggressive advent of westeren ideas has brought in the minds of the Tamil people. With the rapid spread of bad taste and vulgarity in the people, the infant Tamil stage, in spite of the fostering care of its parent and his associates, deteriorated to a considerable degree repulsing the cultured public from taking any interest in it. People became disgusted with a hybrid stage which had neither harmony nor artistic beauty to show and began to abandon it altogether.

5. But the stage is one of the most indispensable necessities of civilised society. The institution was largely patronised and maintained at the highest level of artistic beauty and excellence by the ancient Hindus of India. The genius of the people was so great as to have planned and perfected a most comprehensive and progressive society. The immense and effective educational value of the stage can never be overlooked in the interest of the development of the Indian masses.

6. And in the palmy days of the Hindu Empire, the stage was in a most flourishing condition. Dramatic literature was at the height of its glory. Kalidasa and his illustrious contemporaries painted the social instincts and the artistic tendencies of the race in indelible ink on unperishable canvas. People patronised it, and more than the patronage of the people, kings, enlightened and well-versed, supported the institution.

7. One particular remark in connection with the Tamil stage we must not fail to make. The professional dramas in Tamil give an undue importance to music which mars the effect of the plays to a very great degree. In their zeal for music, actors do not care for action and representation as much as they should. The ability of an actor to play a particular tune consists more in the extent to which he can feel himself natural and at home in that character. Losing sight of this, unliterary and oftentimes vulgar language is indulged in by the actors during conversation, while at the same time the music is most perfect and blameless. Scenic representations again are in most cases inartistic and unnatural. The unity of action is often unperceived and unperceivable. A lack of sense of peoportion is common in most plays. All this is due to want of literary study and the attainment of a high culture in the actors, which again has to be attributed to the absence of Tamil drama as literature and the want of regular training in the histrionic art.

8. A few cultured men therefore undertook the task—no doubt onerous—of reforming the stage and purging it of its crudities. Amateur dramatic societies like the Suguna Vilasa Sabha, the Government House Party, the Rasika Ranjani Sabha, &c., and even among Professionals, the Arya Gana Sabha, came into being. But where is the literature to come from?

9. All sorts and conditions of men began to write dramas and in feverish haste put them in public print. Almost all the Tamil dramatic works now in existence claim for their authors men and women who in their zeal for reforming the Tamil stage have committed literary blunders; and their works, not being works of genius, cannot endure long.

10. As if to remedy these defects, Mr. Madanagopala Dikshitar a gentleman of culture and of high literary achievements, has come forward with his Harini,* the celestial who become a mortal. His story is adapted from Kalidasa's famous poem the Raghuvamsa.

11. Who has not heard of Kalidasa, the illustrious author of Sakuntala? His name is often singled out as a synonym for India and Indian culture, He is the embodiment of Hindu nationalism. Nobody understands Asia and India who does not understand this God-gifted organ-voice of the Orient. His is a name to conjure with in the world of literature. In him the genius of the East bore its fullest and fairest flower.

12. And the Raghuvamsa has enjoyed a marvellously unique popularity. It has been used as a textbook not only by the modern universities but also by all classes of people who take to the study of Sanskrit. It is also read with no small pleasure by busy people during their leisure hours and listened to by the grown-up folk during the noon-tide hour. And this honour is accorded to it from the fastnesses of the bright snow-clad Himalayas to the blue pepper-clad mountains of the South, from the mouths of the slow-moving lazy but much-dreaded Sindhu on the West to the rushing torrents of the rapid Brahmaputra on the East. It is the poem of the Indian nation. Not only in India, but even in the far West, is the poem respected, for has it not been translated into Latin, German, French, English and other European languages?

13. And Kalidasa gives in the Raghuvamsa such an account of King Aja, the son of Raghu, that one cannot but look upon him as a kind of secondary hero of the poem inferior only to his mighty grandson the illustrious Ramachandra. To this Aja are devoted four cantos in the Raghuvamsa. These Aja-cantos are the loveliest in the whole poem. When Prince Aja has grown to be of marriageable age, he journeys to the court of a neighbouring king to be present there as a suitor at the swayamvara of his daughter Indumati, and is cordially welcomed and suitably lodged. Into the marriage hall enters on her wedding-day peerless Indumati—fairest of the fair—with garland in hand. Passing on from prince to prince she comes in front of Aja, looks lovingly at him and puts the garland round his neck. The marriage festivities over, the bridal pair wend their way to Ayodhya. The disappointed suitors, who live in ambush in a body on the road by which Aja must travel, fall on him, but are signally defeated. Raghu welcomes home his victorious son and daughter-in law and resigns the kingdom in their favour. In course of time Indumati gives birth to a son—Dasaratha the father of Sri Ramachandra. One day, as she is sporting in the company of her lord in the palace gardens, a wreath of celestial flowers suddenly falls from swargaloka upon Indumati and her life on earth comes to an end. The picture of Aja's lament is highly pathetic. The body of the queen is consigned to the flames and the bereaved husband spends eight pensive and moody years for the sake of his son, after which he plunges into the Sarayu and gives up his mortal coil.

14. This simple tale of Ajapralapa has furnished the plot of 'Harini'. The story is the same as that in Kalidasa's original; but where the Sanskrit poet has not been explicit, our Tamil dramatist has supplied the omission—partly from the land's rich pauranic lore and partly from his fertile imagination—and where Kalidasa has been so profuse, he has lightly passed over.

* Harini—by A. K. Madanagopala Dikshidar, Hindu Secondary School, Teppakulam, Trichinopoly. Price Rs. 1—can be had of the auther.

Historical and Scientific.

The new Economic menace to India.

[A Review of the book of that name by Mr. B. C. Pal published by Messrs Ganesh & Co. Madras. Price Rs. 2.]

We welcome this addition to the Economic literature of the country for one reason. As the author Mr. Pal has himself pointed out 'The Indian public and the Indian politicians generally did not realise for a long time that British exploitation far more than British administration was the real cause of India's economic serfdom.' This little book aims at showing the average reader the economic progress made under British rule and British guidance during the last 150 years and to bring before the minds of the present day politicians the imperative necessity of realising the danger we are running into, by not devoting sufficient attention to the economic aspect of our political problem.

In this little book of 256 pages Mr. Pal has discussed the great problems of Imperial federation, British Imperialism, Trustee idea, national autonomy and foreign capital, the war debt, and how to meet it, American and Japanese invasion of the Indian market, Industrialism and Imperialism, European Imperialism in India and a number of others. No one can pretend to have made a thorough presentation of the pros and cons of each question in such a short compass but Mr. Pal has made a valiant attempt at educating the average reader in the preliminaries of the problem and he has certainly succeeded in his object.

The study of his book makes one a pessimist—not devoid of hope however for the future. In one place writing about the fetish of the increase in our wants, and the apparent improvement in the standard of our lives he says 'The material advancement has only helped to increase our economic dependence and has made the way clear for the perpetuation of our economic serfdom' (page 61). Writing about British Imperialism Mr. Pal gives a quotation from the "Times" which sums up the advantages of British Imperialism to the Englishmen and the Indian. 'The administration of the

dependent empire not only provides a career for thousands of Englishmen to day"......

Again 'Imperial rule means for the dependencies security against external aggression, freedom from domestic anarchy and oppression, the development of their resources, a market for their products, and a steady progress towards a *higher civilization.*'

Mr. Pal has a good deal to say against the so-called 'trustee' idea with which so many of our English rulers have been obsessed. He contends and very rightly that British and Indian interests have never been identical in the government of this country, and no person or body of persons can be trustee to another's property if he has an adverse interest in such property. Mr. Pal rightly points out again that every provision in the administration of India for the employment of Englishmen to posts carrying high salary and great responsibility means so much economic, moral, and intellectual loss to the people. Just so, the sooner this is realised the better. He condemns the plea of trusteeship of Great Britain in the following terms:—'This trust idea is logically untrue, morally unjustifiable, and practically impossible owing, first, to undeniable and inevitable conflicts of interest between the trustee and his charge, and secondly, to the absence of any power or authority which standing over both the trustee and the trust might stand as arbiter between both.'

Speaking on the question of economic development of India under the 'trusteeship' of Britain Mr. Pal has much to say against Lord Curzon and his countrymen in India. 'Exploitation and administration were parts of the same duty in the government of India'—so said his Lordship a dozen years ago. Mr. Pal has illustrated with a wealth of quotations theextreme solicitude of the Government of India to British commercial interests in this country and how even the Reform Act is vitiated a good deal by reservations and suspicions.

Mr. Pal then goes on to show how though Britain defeated Germany, it has been defeated in turn by the Germans. England is now anxious to follow German methods of exploitation by making the state an interested and profit-sharing party. However much of good there might be in this sort of state-socialism for any nationalised state, yet so far as India is concerned this will only be worse evil resulting in industrial syndicates, combines, trusts and cartels with all their abuses sanctified by an interested and alien government.

Mr. Pal sounds a note of warning to Indians on the question of economic reconstruction after the war. He draws pointed attention to the many schemes adumbrated by interested English speculators and exploiters and presses upon the reader the imperative necessity of studying the problem in greater detail with special reference to Indian interests. Mr Pal also draws the attention of the Indians to the danger of Europeans connected with the Indian Munitions Board in some way or other setting up private business and using the knowledge gained by them for personal ends.

Mr. Pal's Chapter on the dangers of imitating European Industrialism in India is very instructive reading both to Indian politicians and students of economics. He attempts to prove the futility of such imitation under the social and political conditions of India. He says 'our future lies not in the mad attempt to imitate or emulate modern European Industrialism (Imperialism) but rather in putting up a tough fight against it.'

In conclusion Mr. Pal urges an alliance with the British Labour Party to fight out English capitalism both in India and in England, and with this aim he urges the organisation and consolidation of Indian labour with a view to putting up a demand for better wages and fewer hours of work. He recommends a system of progressive taxation of all profits beyond a definite amount with a view to giving the state the means by which they could extend their sphere of useful work for the people.

Mr. Pal concludes his book with a passionate appeal to his countrymen to put up a strong fight against the inroads of modern capitalist industrialism. But his conclusion that in this fight our only possible allies are British and European labour is one which is only very partially true. How far English labour will stand by India's political ambition we are yet to see.

On the whole the book is very interesting reading, and will well repay good study. Every politician must have this book on his shelf, and if only a few of our younger political orators would devote some attention to the economic aspect of political questions Mr. Pal's book would have served its purpose.

The Cocoanut Palm Disease.

(From the Publicity Bureau).

The first intimation that a tree is diseased is the exudation of a dark reddish brown fluid from the cracks usually found on the stem. This fluid is reddish-brown at first and turns black as it dries on the bark. Behind the bleeding portion of the bark, the tissue is found to be decayed and has a yellowish-brown colour. In the early stages of attack the discolouration and decay of the tissue is localised. In the later stages when there are more than one bleeding path seen on the surface, the decay is not localised but there is a general decay of the internal tissue. When the disease reaches that stage, the tree ceases to bear nuts, the crown diminishes to a few stunted leaves and finally the whole tree dies.

On young trees the effect of the disease is at its worst, especially if the attack is at the base. In such cases, the external patches give no indication of the extent of the internal decay generally. The soft tissue inside rots and a cavity is formed in the central portion of the stem. There is an accumulation of some thin yellowish fluid which gushes out when the cavity is opened. If the decay happens to extend downwards the tree becomes hollow without any external signs of decay. There is no treatment in such a case except to dig up the whole tree, carefully remove every bit of the roots and burn them on the spot.

The progress of the disease seems to depend upon the age of the tree. If the infection is localised removal of the diseased parts is the cheapest and most effective remedy. The diseased parts of the cocoanut stem should be completely cut out and even a little more of the healthy tissue, say about one inch to make sure that all the diseased tissue has been removed. There is no difficulty in determining how much must be cut out since the decayed tissue which is yellowish brown can very well be distinguished from the surrounding healthy tissue which is flesh coloured. The best instrument to use is the ordinary one inch chisel and mallet. The decayed tissue cut out should be collected and burnt at once. The cut portion thus exposed should be tarred immediately after cutting. As tar does not adhere well to a wet surface, the cut portion should be scorched or dried with a torch made up of a small bundle of dried cocoanut leaves. The tar is then applied hot, for this secures a penetration of the tar to some depth inside the tissues.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

Sri Vani Vilas Press, Srirangam.

Short Story.

Who is greater, the Sanyasin or the Grihastha?

By P. PADMANABHA IYER.

Once upon a time, there lived a king, who was inflated with presumptuous arrogance. He deluded himself into thinking that he was the embodiment of sparkling wisdom. He used to invite all learned men and sages to his court. Anybody who dared to differ from him was put to death.

One day a holy sage came to his court. The king put to him this question—'whom do you consider the greater, the Sanyasin who betakes himself to the forest and contemplates intently upon God or the man who remains in his home with family and seeks his God?' The sage answered unhesitatingly, "O king the householder is the greater."

The king smiled bitterly and thundered forth, "Then why are you a hermit? You are a detestable impostor. You shall be made to pay for it." And he ordered his soldiers to execute him.

The sage said "O mighty king, I wish to be illuminated by your marvellous knowledge of men and things before I die. Tell me, O king, who *you* think the greater, the Grihastha or the Sanyasin?"

The king replied "A Sanyasin, of course. He who turns his back upon this wicked world and all its vile pleasures and finds his God in solitude is far, far greater than the householder who lives in this sordid world surrounded by all manner of comforts."

The sage, with a face radiant with smiles, said, "If the Sanyasin is the greater of the two, then why are you, the incarnation of inconsistency, in this magnificent palace, surrounded by battalions of obsequious servants? By your own ingenious reasoning, should not you, too, be beheaded?" The sage's words had the effect of a bombshell upon the king. The sage continued, "Since you say I am wrong and I say you are wrong, don't you think we would do well to strive to find the solution of this problem by going about and observing men and things?"

The king was discomfited for the first time in his life. After vacillating for a while, he accepted the challenge. The next day he disguised himself as a Sanyasin and with the sage, set out on his travels to learn by observation and experience which of them were in the right.

Night overtook them when they came to a forest. They sat under a tree. The hermit soon began to doze. The king was tortured by hunger and he said irritably, "I was a fool, O sage, to follow you in search of wisdom. I would have been wise to have stayed away in the palace, where delicious food is ever ready and a cosy bed awaits me." But finding that the sage turned a deaf ear to his words, he gathered some dry leaves and reeds and made a coarse bed for himself. He then searched in vain for a light to kindle a fire and complained incessantly of the cold and hunger that harassed him.

Up above them on the tree were two birds. They were a loving couple. The husband-bird chirped thus: "My dainty little wife, wayfarers are under the tree. One complained vociferously of cold and hunger. I am intensely sorry that I am not able to offer them hospitality." The little wife chirped in reply, "See, yonder is a bonfire. I will go and bring a lighted torch." And she flew away and returned with a tiny, lighted twig. She dropped it gently upon the heap of dry leaves made by the king. "Ha! ha! here is a crackling fire!" exclaimed the king in rapturous delight and he warmed his cold hands and feets in the blazing fire.

The king again complained loudly of his gnawing hunger.

The husband-bird heard this and chirped to his wee little wife thus:—"Did you not hear the complaint of my guest that he is tortured by hunger? What shall we do? Great will be our sin, if a hungry guest is not fed." They thought about various ways and means of appeasing his hunger. But could not find any feasible one. So the husband-bird told his wife thus:—"There is only one way. I must sacrifice myself for satisfying his qualms of hunger. You have been a sweet and devoted wife to me. Farewell, may you be my partner in the next *janma*, too!" And he flew down and dropped into the bonfire!

"Ha ha, ha!" cried the king, "this is rare good luck." And he roasted the bird over the fire and ate it. But, still he complained that the food was not sufficient to satisfy his harassing hunger.

The lovely little wife, who had not yet recovered from the shock caused by her husband's death, heard the king still mumbling and grumbling in his hunger. She chirped mournfully, "O dearest husband, the sacrifice of thy noble self has not appeased his hunger. I shall make thy sacrifice sweet and complete." And so saying, she plunged into the fire. The king's joy was uncontrollable when he found another bird tumbling into the fire. He roasted it and ate it up—heartily and fell into a slumber, soft and sound.

At daybreak, when the king woke up, he found that the sage was already up and doing. The sage serenely said to the king, "Let us return home."

The king was intensely surprised and said, "why, we have not yet arrived at a solution of the problem."

"It *is* solved," replied the holy sage with all the emphasis at his command.

"How," asked the king. The sage, who could dive into the marvellous workings of Nature, told him of the magnificent sacrifice of the matchless pair of dainty, little birds. The king was struck with wonder and amazement. The sage addressed him thus:—"There is doubtless merit in the Sanyasin who discards all worldly pleasures and goes into the forest and contemplates upon God. But since he has been from childhood made to live thus, his glory is not so great as that of the householder—represented to you by the two wee little birds last night—who, though beset with trials and temptations, attains the realisation of his one-ness with the most High by adherence to the duties of the *Grihastha*."

Miscellaneous.

India's Greatest Industry.

Its Progress in Bombay

(*From the Director of Information, Bombay.*)

Agriculture is still by a very long way the leading industry of India, for it supports more than 80 per cent, of her people.

Some little time back there was a meeting of the Bombay Provincial Agricultural Board at Poona. Important agricultural problems were considered at this meeting, such as the results achieved by the Agricultural Department, the improvement and financing of cotton crops, the prevalence of infectious diseases among cattle, intensive cultivation of land, improvement in the supply of manure, and the cheapening of Railway freights on the same. The proceedings, the papers submitted, and discussion thereon have now been published by the Bombay Government in the form of a convenient and well produced Blue Book.

Mr Keatinge, the Director of Agriculture, in his paper dealing with the technical results attained by his Department showed that careful testing and experimental work had evolved systems of good clean tillage, proper rotation of crops, and adequate manuring, on the various Government farms; and that the results of these operations are satisfactorily evidenced in the excellent crops obtained. The Department has experimented with a large number of new implements, and adopted those which proved most suitable to the needs and circum-

stances of the cultivators. The cultivators have taken up extensively the various patterns of ploughs which, after exhaustive tests by the Department, were recommended, and to a less extent harrows, seed drills, mowers, threshers and levellers; as well as the improved furnaces pans and other apparatus necessary for gulmaking.

In the matter of artificial manures it has been shown that "standard mixtures can be applied with great profit to sugarcane, tobacco, onions, chillies, plantains and potatoes." The Department's farms have also introduced dry crop groundnuts of various kinds, which are not only a valuable crop, but are excellent as a rotation for cotton or jowari. "The agricultural engineer has located extensive sources of underground water in Upper Gujarat and parts of Thana District, sufficient to turn these areas into a garden."

During the discussion upon this paper, the Hon. Dewan Bahadur Godbole said that every effort should be made to apply the approved methods to the cultivators' own fields, when these had been adapted to their own resources. He instanced a case in Berar, where a farm which "formerly produced only Rs 7000 worth of cotton was made to produce cotton worth Rs, 23000" In reply Mr. Patil, one of the Deputy Directors of Agriculture, said that the Department were already demonstrating their improved methods in cultivators' own fields; and he instanced 40 cotton plots in Khandesh, 40 sugarcane plots on the Deccan Canals, and many others.

Dr. Harold Mann, discussing the improvement of the supply of manures for intensive cultivation, said:--

'Last year the consumption of sulphate of ammonia in this Presidency amounted to only 500 tons, but if its price goes down a bit there will soon be a demand for 2,000 tons or more a year. He protested against the very high cost of Railway freight and it was ultimately resolved to approach the Government to ask Railway Companies to charge minimum rates of freight on the carriage of manures.

In advocating a systematic fight against infectious diseases among cattle, Mr. Taylor of the Veterinary Department said that the loss in cattle due to these diseases amounts to nearly Rs. 50.00,000 in 5 years in the Presidency proper. During the discussion of Mr. Taylor's paper, several members including the Hon. Mr. Purshottamdas Thakordas and Mr. Keatinge expressed regret regarding the slaughter of milch cows in Bombay, which are sold to butchers when they go dry. In this connection, it will be remembered that the Bombay Government accepted the Hon. Mr. Purshottamdas' resolution in the Bombay Legislative Council last September, regarding the prevention of slaughter of cattle in general and of milch cattle in particular.

The proceedings of the Bombay Provincial Board of Agriculture, as the volume is entitled, is issued at the price of annas 10 and may be obtained from the Government Book Depot, Poona. It is a publication which will be found of interest and value to all who are in any way concerned with agriculture.

Olla Podrida.

Mr. Gandhi has recently stated that lawyers who divided their time between politics and billiard had no place in public life. But lawyers have acquired a prescriptive right to do so and they are not going to give it up.

* * *

'The Justice" told us recently about the Non-Brahmin giant and the Brahmin pigmy. It is all a question of aids to vision. Small things appear great and great things appear small according as we use one aid or another to our vision.

* * *

The English authors are now beginning to speak of the world-disillusionment. The tyrannies of the world have only changed forms. The Bolsheviks are trying to overthrow all order. Every man is against every other man. All this is said to be progress, refinement, civilisation, perfection!

* * *

The Mayor of Cork and other hunger-strikers are striking doctors dumb by their feats. For they have not eaten for more than two months and are quite allright. We shall wait and see.

* * *

The less man eats the more eats the rat. Paris is going to call in the Pied Piper. We in India must put in an application early to him. Otherwise the plague will soon end the reign of man here!

* * *

So Indian labour has learnt train-wrecking also. It is quick to learn—mischief. "Mischief! Thou art afoot! Take thou what course thou wilt." But what about the new leaders? Is India also to be constantly adjusting the claims of labour and capital by strikes and civil wars? Is there no other way?

SCRUTATOR.

How the world affects your weight.

Two forces always acting on your body.

(From the Popular Science Siftings.)

It is stated by an American authority that when you are walking due east you weigh less than when standing still; when walking due west you weigh more than when standing still. The difference is only a few hundredths of an ounce, so you would need very delicate scales to measure it. But a loaded railway car weighing 100 tons when standing still loses about forty pounds when moving eastward at twenty-five miles an hour and gains about forty pounds when moving westward at similar speed.

This is no paradox, and it is fairly easy to explain. When standing still on the earth your body is the object of two forces, the first of which, your own weight, is directed vertically and tends to keep you pressed to the ground, the second the contrifugal force caused by the rotation of the earth on its axis once in twenty-four hours. This is directed at a tangent to the circumference of the earth. The earth turns from west to east, so if your weight suddenly became nothing, thus leaving no force holding you to the ground, you would fly off the earth in an eastward direction and go on at a speed of about a thousand miles an hour until you were lost in space or came into collision with the moon or another planet or some star, or until you recovered your weight and were drawn by gravitation back to the earth on which you would land, of course, if you had been going only a few minutes, at the same spot from which you started, but if you had been going several hours, at a spot further west.

These two forces, gravitation and centrifugal, are blended in acting on your body, whether you stand still or move, and the resultant is the weight you feel or that impresses itself upon a weighing machine. If you move in the direction of the earth's rotation, from west to east, the centrifugal force increases, and the weight of your body diminishes; if you move contrariwise to the earth's rotation, from east to west, the centrifugal force decreases and the weight of your body increases.

It has been calculated that a man weighing 220 pounds walking at two and a half miles an hour eastward loses 0.0643014 ounce and gains a like amount when walking westward at the same speed.

A Hungarian mathematician named Eotvos, of Budapest, has recently built a delicate apparatus that demonstrates these variations visibly, but from the rather vague description of the machine it is impossible to judge whether or not it also measures them.

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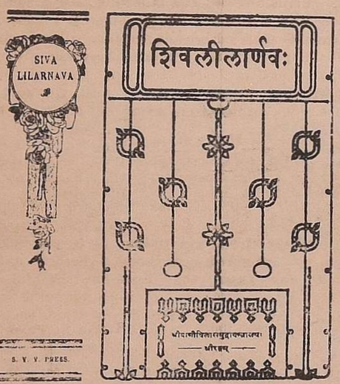

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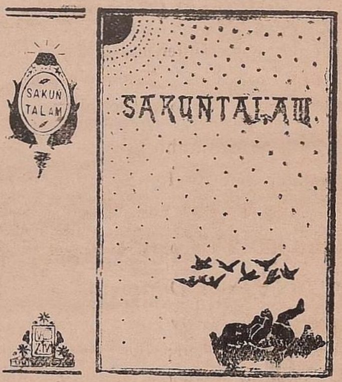

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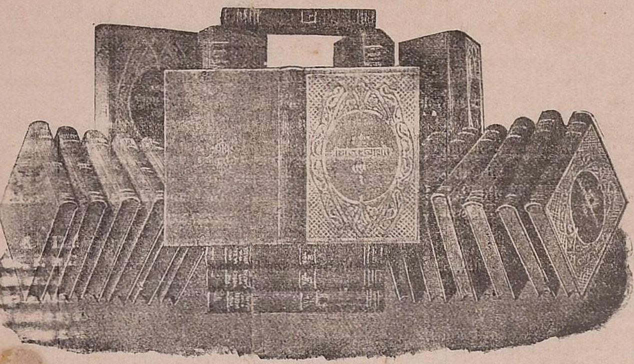

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